"Political and Administrative Development In Rajputana- 1930 Onwards (With Special Reference to the Mewar State)"

THE SYNOPSIS

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CONTENTS

S.No	Title	Page No
1.	Introduction	**2-4**
2.	Objectives of Research	**5**
3.	Review of Literature	**6-10**
4.	Research Methodology	**11-13**
5.	References	**14-17**

ANNEXURE (a) Questionnaire

1- INTRODUCTION

The state of ***Rajputana (***as it was earlier known) comprised of 19 Rajput, 2 Jat, and 1 Muslim princely states, and each state was constituted of several thikanas and jagirs. About 60% of the total land was under the jagirdari system, and the remaining 40\ was kept as Khalsa lands. The Mughal rulers treated Rajput states of Rajasthan as Subab (province), and the British renamed it as Rajputana Agency. Both the British and the Mughals looked at Rajasthan as a socio-political formation keeping in view their respective interests as alien rulers of India. The British in particular by entering into treaties with Rajputana rulers, kept them out of the mainstream of the Raj. Though the British did so in their own narrow interests, it resulted into a distinct political space for the Rajput rulers in the states of Rajputana. Further such a political strategy openly nurtured an archetypical polity, society and culture. The situation that developed in Rajputana could be compared with feudalism in medieval Europe. The nineteen princely states out of the twentytwo were identified with the Rajputs and the Rajput elites. Clan loyalties overshadowed caste and sub-caste considerations.

Distinct Socio-Political Formation of Rajasthan

The formation of a separate political and administrative identity in the princely states of Rajputana resulted into distinct local politics, methods of administering justice, land-tenure systems and caste relations. While four-fifth of India was under the direct rule of the Raj, the remaining one-fifth including the states of Rajputana was somewhat unconcerned directly with the Raj. The social formation, polity, and administration of this region need to be carefully studied particularly in terms of shaping of the political situation in the post-independence period. Tod characterized this situation in Rajputana as the rule of a feudal aristocracy.

Besides the feudal formation, polity and administration, Rajputana was characterised by religious, linguistic, caste, and ethnic divergencies. Several reports prepared by the British provide information on Rajputana, but the most systematic account is available through James Tod's Annals and Antiquities of Rajputana. The census of 1901 also provides a systematic storehouse of information about Rajasthan.4 Rajasthan is characterised as a cultural region and it is further divided into several sub-regions such as Marwar, Mewar, Hadoti, Torawati, Dhundhar, Shekhawati, etc. Based on the 1901 census report the five major castes in the states of Rajputana were Jats, Brahmins, Chamars, Bhils, and Rajputs, numerically in descending order. The other castes are Bhats, Lohas, Jains, Banias, etc. Muslims also constituted a significant segment of Rajasthan's population.

The Mewar region as stated before consists of five districts of unequal size both in area and population and cannot be studied meaningfully with district level data, so it has been decided to study with tehsil level data as the tehsil is the smallest administrative unit of which relevant data are available. Therefore

the present research is focused on ***"POLITICAL AND ADMINISTRATIVE DEVELOPMENT IN RAJPUTANA: 1930 ONWARDS (With Special Reference to the Mewar State)"*** .

The Southern Rajasthan comprising the districts of Bhilwara, Udaipur, Banswara, Dungarpur and Chittorgarh is popularly known as "Mewar". The region of Mewar is basically a historic one. The identity of this region could be traced back in its eventful politico & administrative history. Broadly speaking, the Mewar region is conterminus with the present Udaipur division but also represents the Mewar Residency under British inclusive of Princely states like Shahpura, Partapgarh, Dungarpur, Banswara and Kushalgarh as these adjoining states were some times under the administrative control of the Mewar Residency and some time were separated from it. Thus as a whole the present Southern Rajasthan is the union of those once fragmented princely states and has assumed a territory of Mewar. The Mewar, a historic name still bears the testimony of the eventful and glorious past.

The region lies attitudinally between 23°3'10" to 26°1'5" north and longitudinally between 73°1'10" to 75°48'30" east, having a population of 4,988,395 (2011) i.e. 19.36 percent of the Rajasthan state and 0.91 percent of the India's population over an area of about 47,382 Km^2., i.e. 13.84 percent of the state and 1.44 percent of the nation covering 47 tehsils The overall population density (2011) in Mewar was 105 persons per sq. kilometer in comparison with Rajasthan state's and that of India's 167 persons. Thus, the density in the region is normally 40 per cent higher than the state average but 60 per cent lower that the national average.

The literacy level in Mewar is 15.95 per cent as compared to state's and the national level of 19.07 and 29.34 per cent respectively. The general, rural and urban sex ratios of the region are 950, 958 and 882, where as in the state and in nation they are 911, 919, 875 and 929, 948 and 958 respectively. The human settlements are generally small and evenly distributed in the region. The number of rural and urban settlements are 9011 and 21 only, having about 89.96 and 10.04 per cent population respectively. The spatial distribution of scheduled caste and tribal population presents significant negative correlation. About 9.65 per cent of the people belong to scheduled caste and 34.19 per cent scheduled tribes in comparison with 15.82 and 12.13 for the nation respectively. So the region has a sizeable population belonging to scheduled tribed who have been historically occupying the cumene.

The above facts together have given a identity of Mewar as a region and characterized the general backwardness in its tradition bound regional structure.

The antiquity of the region of the Princely State of Mewar (ancient Medpat), with Udaipur as its capital, is pushed back to hoary past.

MEWAR STATE HIGHLIGHTS

- Mewar State- Udaipur district ranks 5th in terms of population, 8th in terms of area and 14th in terms of population density.
- Mewar State -Udaipur district has eleven tehsils, in which Girwa tehsil has the highest number of villages (325) whereas Lasadiya tehsil has lowest number of villages (114).
- Mewar State -Udaipur district has 2479 villages, out of them 2471 villages are inhabited and 8 villages are uninhabited. In Udaipur district 301 new villages and 8 new census towns have created as compared to 2001 Census.
- Mewar State -In Udaipur district, Vallabh Nagar (Tehsil: Vallabhnagar) is the most populous (8,053 persons) village; and Kamlod Ka Doongar (Tehsil: Girwa) is the least populous (03 persons) village.
- Mewar State -Udaipur district consists 80.2 percent rural and 19.8 percent urban population whereas the State percent of rural and urban population is 75.1 and 24.9 respectively.
- The sex ratio of Mewar State- Udaipur district (958) is significantly higher than the State sex ratio (928).
- The literacy rate in Mewar State -Udaipur district is 61.8 percent which is lower than the State Average (66.1 percent) and it ranks 21st among the other districts of the state. Gender Gap of the literacy rate is 26.3 percent in the district.
- The Scheduled Caste and Scheduled Tribe population in Mewar State -Udaipur district is 6.1 percent and 49.7 percent respectively whereas the State percent of Scheduled Caste and Scheduled Tribe population is 17.8 and 13.5 respectively.
- The economy of Mewar State -Udaipur district is mainly dependent on agriculture as 61.7 percent workers in the district are either cultivators or agricultural labourers. However the district percent of such workers is lower than the state average of 62.1 percent.
- Work participation rate (WPR) of Mewar State -Udaipur district has recorded 44.5 percent and gender gap in WPR is 18.0 percent points.
- In Mewar State -Udaipur district among the workers the percentage of cultivators, agricultural labourers, workers in household industry and other workers (category of workers) are 39.5, 22.2, 2.5 and 35.9 percent respectively.

2 – OBJECTIVES OF RESEARCH

The primary objective of the current research is the ***"POLITICAL AND ADMINISTRATIVE DEVELOPMENT IN RAJPUTANA: 1930 ONWARDS (With Special Reference to the Mewar State)"***

To fulfill the primary objectives, certain secondary Objectives are formulated and stated below:-

1. To study the historical development and integration of Mewar State after 1947.
2. To evaluate the historical development in various Districts of Mewar.
3. To identify the current position and status of various Districts of Mewar.
4. To investigate the Political Development in Rajputana from 1930 till date.
5. To study the process of Administrative setup in Mewar (Rajputana) and its impact on Civil Society.
6. To understand the Administrative practices in Mewar from 1930 till date and its impact on Civil Society.
7. To explore the adequacy of Revenue System in Mewar (Rajputana).
8. To Identify Best Practices Of The Political And Administrative Development In Rajputana: 1930 Onwards.
9. To stratify the proposed administration setup for best practices in state of Mewar.

3- REVIEW OF LITERATURE

The major aspects relating to the study of politics in India refer to resilience, dimensionalism, structural changes, nexus between caste, class and power, the role of ideology, and socio-economic transformation in power politics. Resilience is defined as a process of adjustment of the traditional institutions like caste, religion, and family with modern forces of change including political innovations and initiatives. But never the process of modernization has never been smooth. Since the interaction of modern and traditional institutions have resulted in contradictions. This has persisted in one form or other along with reciprocal adjustment.

Early studies of Indian politics by ***Kothari, Morris Jones, Philip Mason, and Rudolph and Rudolph***[1] in particular have highlighted caste resilience vis-à-vis constitutional provisions, adult franchise, and reservations.

However, ***some other studies conducted*** more or less at the same time in the ***late 1960's and the 1970's*** emphasize more on the dimensions of Indian society such as caste, class, and power (politics) rather than on reciprocal resilience of the traditional and modern institutions.

Andre Beteille, P.C. Aggarwal and Anil Bhatt[2] have studied caste, class, power and religion as distinct aspects analytically, but in relation to each other. Despite being different dimensions of Indian society, these are intrinsically interrelated. Though these aspects are unreducible, yet they are inseparable in a given social formation. In both, the resilience and the dimensional perspectives, emphasis on functionalism is at writ large. Uncovering of the apparent or the real contradictions and antagonisms remains an unrealised charter.

The Indian Constitution in general and some of its provisions in particular are instruments of structural changes in the Indian society. When basic relations relating to control of property, assets, land, opportunities, and movement and mobility alter a given society, then it witnesses an upside down situation as it threatens the established social order and paves a way for a new one.

Studies of the abolition of the zamindari and the jagirdari systems of land tenure, adult franchise, caste-based majoritarian mobilizations, assertion of social and ethnic identities, demands for egalitarian treatment, women's quest for equality etc. are some of the factors and forces inducing structural changes.

Emphasis on the rights of the weaker sections, women, rural poor, industrial workers, slum-dwellers and the oppressed people calls for a structural perspective of study and analysis of the Indian society as reflected in the writings of ***Bipan Chandra, Gail Omvedt, Charles Bettelheim, Randhir Singh, C.P. Bhambhri, Moin Shakir and many others***[3].

Srinivas, Kothari and Rudolphs[4] look at the phenomenon of dominance and power from the caste point of view. Such a view is not acceptable to the Marxist scholars like ***Desai, Bettelheim, Bhambhri, Shakir and Randhir Singh***,[5] and the ideologues like E.***M.S. Namboodiripad, T.B. Randive and A.K. Roy***.[6] The latter lately realized that caste was so deeply entrenched into India's social fabric that it had to be acknowledged as a stark reality to have a fruitful class analysis of the Indian society.

Specific studies of development and change in the countryside relating to green revolution, irrigation, electrification, means of transport and communication, education, migration and mobility etc. bring out the impact of these factors on social structure and politics.[7] Emergence of the principal peasant castes at the centre stage of power politics, competition for power between the established and the emerging leaders initially, and between the newly established leadersfrom among the middle castes later on, intra-caste and inter-caste rivalries and factionalism have been enlisted as the major trends in power politics. The emergent groups and families characterize a change in caste-class-power nexus incorporating middle-level peasant castes, agriculturally produced economic prosperity and assets, and control of political and public offices replacing the upper castes who thrived on culturally produced wealth and domination. Such a scenario is pronounced more at the district, block, and village levels but echoing effect is not completely absent at the state-level politics. However, its clear manifestation at the national level is yet to be seen, though unsuccessful attempts to implant such a model were made by the late Chaudhary Charan Singh and Chaudhary Devi Lal.

Further, ***Narain and Mathur*** observe that the socio-economic patterns of dominance and development in Rajasthan have been determined by its own political history, ecological handicaps, and socio-cultural values which have shown a remarkable continuity for nearly a thousand years (ibid : 3). The authors have quoted their own writings in support of the above argument apparently offering a definitive answer. They have also marshalled eclectically bits of information from historical sources of pre-independence and the pre-British periods and from the post-independence documents and records. Glamorization of Rajputana and Rajput polity by James Tod had a colonial mandate given to him by the ***Raj.***[9] The weak spots of this classical work have unfortunately become the focal points of some of the recent writings on Rajasthan including the one by ***Narain and Mathur.***[10]

One of the study of Sikar district shows that today there is no correspondence between Rajasthan's pre-independence history, social organization, culture, and economic development, and the formation and composition of the present power elite. The emergence of the Jats and some other middle castes as politicallyin the post-independence era. It is a partial break because the Jats were a principal agricultural caste before independence and were always at loggerheads with the upper castes in general and the ruling Rajputs in

particular. Social and political hegemony of the Rajputs has been mystified by Tod, Rudolphs, and Narain and Mathur (***Rudolphs, 1984, op.cit; Narain and Mathur, 1990, op.cit***.). Besides Rajputs, Jats, Brahmins, Chamars, Bhils, Bhats, Lohars, Jains, Banias, and Muslims were other main segments of society in Rajasthan ***(Census of India, 1931).***

The other observations made by ***Narain and Mathur*** are even more unrealistic and conjectural. These are: The Rajput domination ensured 'regional segmentation' which resulted into 'a type of secularization of politics and society' unknown in other parts of India, where Brahmanical values envelop the minds of elite and masses alike. It is because of this the people of Rajasthan did not look up to the Brahmans as cultural models. The Rajput lifestyles dominated the people of all other castes (ibid : 16-25). In support of these observations trivial facts and episodes have been extracted from not-so-significant sources. Details about peasant uprisings, movements, resistance to social and cultural oppressions, contemptuous feelings for Rajputs, imitation of 'Singh' as surname to lower down their name and fame – are some of the vital social realities, which have not attracted the attention of Narain and Mathur. The Rajput rule is full of accounts of inhumantreatment meted out to the people. It crushed the voices of dissent and just expression.

One finds a community-oriented analysis of power elite in the studies conducted by the Rudolphs, and Narain and Mathur. Rajputs were a phenomenon and not a systematic force. Even if a lower caste would have been enthroned like Rajput as rulers, it would have acquired the status of a governing elite, but without becoming necessarily the 'cultural models' for superior castes. Leaders like Jamnalal Bajaj, Jai Narain Vyas, Hiralal Shastri, Haribhau Upadhyay, Ladu Raj Joshi, Bhogilal Pandya, Manikya Lal Verma, Master Bhola Nath, and a host of other leaders including Vijay Singh Pathik, Ram Narain Chaudhary, Kesari Singh. Barhet and Arjun Lal Sethi were the role models for the people. It is evident from this short list that elites were recruited from among the Brahmins, Rajputs, Vaishyas, Kayasthas and Jats to organize active opposition to the feudal system and its connivance with the British rule. Some of these leaders were teachers, lawyers, and other professionals.

According to the 2011 census, the total urban population of Udaipur district was 608,426.[24] and the population density was 262/km2. As per the data, the male population of the city was 315,485 and the female population was 292,941 in 2011. The total population for the age group of 0–6 years old was 67,068. The sex-ratio of the urban area was 929 while that for the rural area was 966, the average being 958. The child sex-ratio (0–6 years of age) was 865. Udaipur has an average effective literacy rate of 90.43 percent, as compared to the national average of 74.04 percent: male literacy rate being 95.41 percent while the female literacy rate being

85.08 percent. Hindi and Mewari are the major languages spoken in Udaipur. Marwari, Wagdi, Urdu and Gujarati are some others which are in use in the city.

Hinduism is the major religion followed in the city. 2nd most are Muslims with approx 16% of total population. With a large Jain community, Jainism is amongst the other main religions practised. Jains makes about 10% of the population, as compared to the national average of 0.37%.

According to a ***website Udaiopurcitylive.com*** Udaipur has received a rich cultural heritage from the bygone ages. The lakes, temples, huge forts and palaces boast about the rich legacy of this city. The city has kept a balance between preserving the rituals and traditions of the past while keeping up with the modern advancements and changes in lifestyle. Like any other place in the state of Rajasthan, folk dance and music have an important place in adding to the city's cultural richness. The dynamic and vibrant dances of Bhavai, Ghoomar, Kachchhi Ghodi, Kalbeliya and Terahtaali add a sparkle to the rich cultural heritage of Udaipur.

Ghoomar dance is a part of the tribal culture of the Mewar Region of Rajasthan. This is a community dance for women and performed on auspicious occasions where the ladies move gracefully in circles.

Kalbelia, one of the most sensuous dance forms of Rajasthan, is performed by the Kalbeliya snake charmers' community with the sapera dancers wearing long, black skirts embroidered with silver ribbons.

Bhavai dance consists of veiled women dancers balancing up to seven or nine brass pitchers as they dance nimbly, pirouetting and then swaying with the soles of their feet perched on the top of a glass or on the edge of the sword

Kachchhi Ghodi dance dance is performed on dummy horses where men in elaborate costumes ride the equally well decorated dummy horses. Holding naked swords, these dancers move rhythmically to the beating of drums and fifes.

Following a lineage of age old traditions and adhering to religious significance, the various dances complement the fairs and festivals held in the city. The city's music consists mainly of the use of Morchang, Naad, Tanpura, and Sarangi, among many other instruments, that used to echo in the courts of the erstwhile rulers of the state.

Miniature paintings are amongst the most famous paintings developed under the patronage of the rulers of Rajasthan. The simplest among these are done on walls, and though folk in style, they nevertheless have some of the flavour of frescoes one sees in the old palaces. The tradition of painting the wall of houses with scenes from mythological and chivalric tales has been prevalent in Rajasthan for the past many centuries. The people of the city make use of such wall paintings for decorations during wedding celebrations. Noted amongst

the miniature style of paintings are particularly the Pichvais, which are those made on cloth, and Phad, made on cloth scroll in folk style.

The Bharatiya Lok Kala Mandal is a cultural institution based in the city. The institute with its museum is a platform which displays a collection of Rajasthani culture. Offering an insight into the lifestyle of the royal era in Udaipur, the museum has a fine collection of dresses, tribal jewellery, turbans, dolls, masks, musical instruments, paintings and puppets. With various cultural events including folk song and dance performances, theatre and puppetry, the institute highlights the different social stigmas, thereby proving to be a powerful education tool for the masses.

The present-day political situation has two main features: society in Rajasthan is faction-ridden, and factionalism is not independent of ideology and interests of the faction leaders and their followers; and there are no clear-cut cleavages and divides between the traditional and the modern elites and leaders.

Factionalism may be generic to the social composition of a given district, block or village, but at the same time very often factions in a local situation also reflect factionalism prevalent at the state level. Thus, factionalism reflects caste divides, antagonisms among the key influentials, and political divisions at the state-level power politics.

The present-day situation in Rajasthan can be summed up as follows:

(1) A remarkable change in the distributive processes has occurred commensuration with change in social relations since the 1960's.

(2) The emergent situation marks an upside down scenario as the former dominant segments have become losers, and the gainers are the previously deprived sections.

(3) Such a process of structural transformation, besides having equalizing effect on highly structured hierarchical formation, has created a decentralized and plural power structure. Though some new forms of inequality are observable, some formerly backward castes/groups have become more powerful than others due to their caste-based mobilizations and economic well-being, yet the post-independent Rajasthan is far more different and new than what it was uptil 1950's.

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4- RESEARCH METHODOLOGY

In general term research is known as search for knowledge; the main aim of any research is to generate measurable and testable data, gradually adding to the accumulation of human knowledge for welfare of human mankind in one or other way. **Research Methodology** is a way to systematically solve the research problem. It may be understood as the science of studying how the research is done scientifically. Therefore the present research on ***"POLITICAL AND ADMINISTRATIVE DEVELOPMENT IN RAJPUTANA: 1930 ONWARDS (With Special Reference to the Mewar State)"*** is based to cover the following Research Methodology.

RESEARCH PROBLEM

The present research problem is to study the ***"POLITICAL AND ADMINISTRATIVE DEVELOPMENT IN RAJPUTANA: 1930 ONWARDS (With Special Reference to the Mewar State)"***

Research Methodology is a systematic way to solve the research problem. When we talk research methodology, we not only talk of research methods but also consider the logic behind the methods we use in the research study and try to explain why we are using a particular method or technique and why we are not using the other, so that research results are evaluated by the researcher himself or by others. **In short research methodology consists of these steps:**

Defining the research objective	Developing the research plan	Collecting the information	Analyzing the information	Presenting the finding

In fact research is an art of scientific study/investigation of the problem stated. ***Present research on*** ""**"POLITICAL AND ADMINISTRATIVE DEVELOPMENT IN RAJPUTANA: 1930 ONWARDS (With Special Reference to the Mewar State)"**

Data Collection / Sample Size

Population of the study:

The population of the present study includes the employees of the selected Mewar Region of Rajasthan

- **Sampling Method:**

The sample represents the target population of .. industry of Rajasthan. Multistage and random sampling had been used to select an appropriate sample of respondents. The sample selection is randomized and due care had been taken to ensure representativeness of Mewar Region respondents. The sample size includes 500 civilians of Mewar Rajasthan. The sample size is decided by the following formula, and then sample size, n, with 95% confidence level is given by:

$$n = 4*SD^2/(0.025*M)^2$$

Where, SD is the standard deviation and M is the mean (Levin & Rubin, 2009).

Sample – Respondents from various Civil Society:-

S.no	Name of Society	No of Respondents
1.	General Civilians	100
2.	Businessman (Concern with revenue system)	50
3.	Govt Servants (Judicial System)	100
4.	Govt System (Administrative system)	100
5.	Political Party members	50
6.	Suffers and Person related with politicians	100
TOTAL No of Respondents		**500**

Sources of Data:

The data for the present study is collected from the following sources: Primary data and Secondary data

HYPOTHESIS

A supposition; a proposition or principle which is supposed or taken for granted, in order to draw a conclusion or inference for proof of the point in question; something not proved, but assumed for the purpose of argument, or to account for a fact or an occurrence; as, the hypothesis that head winds detain an overdue steamer. A hypothesis being a mere supposition, there are no other limits to hypotheses than those of the human imagination.

The following hypothesis have been formulated for study of **"POLITICAL AND ADMINISTRATIVE DEVELOPMENT IN RAJPUTANA: 1930 ONWARDS (With Special Reference to the Mewar State)"**

Null Hypothesis A

H_0: There is no significant difference in Political setup in Rajputana (Mewar) between 1930 till date.

Alternate Hypothesis: A

H_1: There is a significant difference in Political setup in Rajputana (Mewar) between 1930 till date.

Null Hypothesis B

H_{02}: There is no significant difference in Administrative setup in Rajputana (Mewar) between 1930 till date.

Alternate Hypothesis

$H_{1\text{-}2}$: There is a significant difference in Administrative setup in Rajputana (Mewar) between 1930 till date.

Null Hypothesis C

H_{03}: There is no significant difference in Revenue system in Rajputana (Mewar) between 1930 till date.

Alternate Hypothesis

$H_{1\text{-}2}$: There is a significant difference in Revenue system in Rajputana (Mewar) between 1930 till date.

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